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WEEKLY REVIEW.

—As Achilles had one vulnerable place, so the man of science has his weak place; credulity, driven out of all other places of his being, finds a refuge there. The scientific men of the present time are credulous enough when anything professing to give evidence of a high antiquity for man is offered them. We find the following statement in the papers:

Somebody in Kansas, it appears, made the startling announcement that he had found, firmly embedded deep down in the limestone rock beneath the Osage Indian Reservation, a human skull. Now, geologists tell us that such a discovery would indisputably prove that the antiquity of man must be even greater than modern science has hitherto found reason to believe it to be; and when the skull was passed on first to a neighbouring clergyman learned in such matters, and then to a well-known authority at Washington, and both pronounced it to be an undoubted skull, there was a great flutter of foolscap and shedding of ink among the *savants* of that part of the world. To make assurance trebly sure, the precious object was submitted for the careful inspection of Professor Meek, of the Smithsonian Institution of Washington, who, with ruthless disregard of the feelings of his brother scientists, pointed out that the sutures that were visible were not all those of a skull. He came to the conclusion, in fact, that it was not a skull at all, but an unusually large specimen of a shell of the genus Goniatites. Man is thus allowed to remain a comparatively modern institution, and it is feared that the world at large has lost the benefit of much wisdom embodied in a whole shoal of "papers on a human skull from the limestone formation of Kansas."

The scientists above mentioned were perfectly satisfied with the *ipse dixit* of the Kansas man as to the place where he professed to have found this supposed skull. If Professor Meek had not looked for the sutures, they were ready to accept unhesitatingly the man's story as to the locality where he had found it. An interesting volume might be compiled of the mistakes made within the last century, by men of science eager to find proof of something not favoured by the Bible.

—The Government of India is determined that the law concerning lotteries shall be put in force so far as regards the advertisement of the Derby Sweeps. Our contemporaries are a good deal annoyed at being hindered from pocketing the unlawful gains that thus came to them. But why does not the Government put down religious lotteries? Ever and anon the Roman Catholics have a lottery for the purpose of building a church. There has been one at Nagpore lately, and another at Allahabad, and some of the ticket-holders are complaining that the results of the drawing have not been published.

—It is a genuine pity, says the *World*, "to see the nobility which *Ginx's Baby* displayed, sink to the miserable level of the *Devil's Chain*; it is a still better pity to see a gentleman who might have made his way to honourable eminence, resolved to take his permanent place as a quack in literature, a charlatan in philanthropy, and a prig in politics."

Such is the opprobrium that awaits the man who consecrates his powers to the work of exposing and opposing the drinking customs of England. We remember the storm of wrath that was evoked among the pro-slavery people of the United States by the publication of Uncle Tom's Cabin. We do not know that Mr. Jenkins' book has any great merits as a work of fiction; but it brings into lifelike prominence the awful facts that hide themselves in short paragraphs of the daily press, the terrible slaughter that goes perpetually on where drink is monarch. The Women's Crusade of America is bearing fruit. We see the dawning of a day of judgment for those who take part in the expenditure of £143,000,000 stg. annually for intoxicants in the British Isles, as well as for their colleagues in other lands.

—With reference to K. M. A.'s letter, we remark that he mistakes in thinking we meant to impute rationalism to him. In giving a revelation to man, God has followed very much the course that is pursued in giving instruction to a child; the simplest and most easily apprehended forms of truth are presented first, and when these have been fairly grasped and the mind has attained a higher development, then higher truths, and so on. In the Bible we see the light, at first very faint and glimmering, increasing as the ages go by, one truth preparing the way for another truth, until we reach the perfect day of the New Testament. 'The darkness is past and the true light now shineth,' says John. 'He that is least in the kingdom of heaven is greater' than the greatest of the ancient prophets, in the completeness of the revelation made to him. 'Life and immortality have been brought to light through the Gospel.' The first thing to be brought home to man was his accountability. The rewards and penalties at first intimated, were those pertaining to this life, as most likely to influence man as he then was. By degrees, more and more concerning the life beyond this, are revealed. We have no reason to believe that Saul had any very clear perceptions of the place or state of departed spirits. We would understand Samuel to say that on the morrow he and his son would be among the dead, his earthly probation at an end, he would be removed from earthly scenes, from his pomp and power, and from all in which his carnal nature had found its pleasure. It was not necessary to tell him that the spirit of Samuel, God's faithful servant, whose happiness had been derived from communion with God, would be very differently conditioned from his own, though, as regards this world, they might both be classed as among the dead.

—From the Report of the Neyoor Mission we take the following statistics of the London Society's Mission in Travancore. Ordained missionaries, 5; ordained Native ministers, 10; evangelists, 19; catechists, 146; teachers, 194; entire number of adherents, 42,282; baptized adults, 6,287; church-members, 3,134; adults baptized last year, 332. The number of adherents was increased by about 5,000 at the beginning of last year, by a singular circumstance. The Government were about to take a census of the population, and, as usual, the people got much alarmed; it was commonly believed that the object of the census was to ascertain how many people would be available for colonization in a far-off country, over the sea; and some of them thought the best way to save themselves from transportation would be to become Christians! The missionaries did their best to disabuse their minds of the erroneous impression, by means of handbills in the vernacular. Fifteen devil-temples were destroyed by the owners. When the census was over, and their fears were allayed, some of them went back; but others remained, though their names have not yet been included in the missionaries' lists. Work has been begun among the coolies on the coffee-plantations of the neighbouring hills, an evangelist having been set apart for that purpose. The happy deaths of several of the converts removed last year, are described. Rs. 15,693 was contributed by the Native Christians last year. We have marked some passages for our Miscellany.

—Almost up to the very day of the opening of the Centennial Exhibition in Philadelphia, efforts were made by a certain party to get rescinded the resolution which closed the Exhibition on the Sabbath. But by a vote of 270 to 9 it was finally decided that both the Exhibition and the grounds should be closed every Sabbath. The sale of liquors is also disallowed within the Centennial grounds.

—Our readers will have noticed the very touching account (extracted in our last issue) of one who was lost in the bush in N. S. Wales and died of starvation, and along with whose remains was found a diary containing brief records of what was passing through the mind of this poor man during those terrible days. During ten days he had not a morsel of food, only water. Most interesting are the brief notices of his state of mind. 'What about the election now?' is the first record. He seems to have had some anxiety as to whether he was one of the elector or not. Now, he is able to get the victory over this temptation. He sees that the true question is, Have I elected God to be my Father, Christ to be my Saviour? Mary has chosen the good part which shall not be taken away from her. Choose you this day whom you will serve. God chooses to be the Saviour of all who believe upon his Son. "I have elected," he says, "and there is reserved for me an inheritance incorruptible, undefiled and unfading." He lays hold upon the promises of God, and instead of the bleakness and desolation and anguish of the earthly, he sees the brightness, the glory, the everlasting felicity of the heavenly world. The murmurers of the world, who are angry because they have not been able to grasp all they desire, would do well to give heed to the words of this dying man, cut off from every thing that would seem to be necessary, and yet *abounding in thanksgiving*. In the privation of all, he rejoices in his Gracious Father. "God is still good and gracious to me," he says, after having been without food for nine days. What a sermon is here, for the unsubmissive ones who speak as though God had wronged them by withholding something that they desire. "God's will be done." "God is the strength of my heart and my portion forever." He is gracious and good to me, and in His own good time and way will deliver me, will take me to Himself." In one part of the record he says, "Ah, that I had brought my compass with me!" For four days the sun was not visible, and if he had had a compass he would have known in which direction to move, and might have made his escape from the pathless bush. But in the best sense, he *had* his compass with him. He knew in whom he had believed. He could look to the Prince of Life, and behold unmoved the approach of what would seem to most people the most terrible of deaths, but which was simply the messenger to introduce him to the place where Christ receives his people, where there is neither hunger nor thirst, nor tears, nor temptation. Alas! indeed, for those who have not this compass, in the wilderness of this world.

—The Softas of Constantinople number, it is said, 25,000. They study the Koran in the Arabic and are supposed to learn what will fit them to

expound it, and to have a special guardianship of religion. We fear that having learned that they are a power at the capital, they may continue to give trouble. Their cry is, Turkey for the Turks. But the Turks in Turkey are in a very small minority, and it has been just this policy that has cursed the country.

We have been asked our opinion of the state of mind that dictated the Philippian gaoler's cry, "What shall I do to be saved?" Was it not temporal safety that he was seeking? Was not his anxiety awakened by the fear that he would incur the displeasure of Government because of the escape of the prisoners? And was it not a felicitous device on the part of Paul, his taking advantage of the question to direct the gaoler's attention to Christ? To these questions we reply that the anxiety of the gaoler had reference at first to the probable displeasure of the authorities; for his first impression was that all the prisoners had fled, and he knew he would be held responsible for such an event. But this fear was taken away entirely by the discovery that none of the prisoners had fled. As they were all in the prison, he dismissed all anxiety on the score of Government displeasure. This could not have dictated the enquiry about salvation, for there was now no temporal danger from which he needed deliverance. When his fears about the prisoners were allayed, his mind was at once open to a much more powerful impression caused by the discovery that the earthquake was a divine testimony to Paul and Silas as the servants of the most high God. He saw at once that these two men, who had perhaps been scourged in his presence, whom at all events he had rudely and cruelly treated, were of extraordinary account in the sight of God, and he was immediately smitten with a deep conviction of sin. It is quite possible that Paul may have spoken to him when he entered the gaol; he may have heard some reports of their preaching in the town; he doubtless had heard them chanting the praises of God at midnight. It seems that when he had obtained a light he entered the dungeon or inner prison and fell at the feet of the two missionaries. *Afterwards*, he brought them out from the dungeon, and it was then he addressed to them the question, "What shall I do to be saved." It was a singular thing to fall at the feet of these two Jews; it just shows what a profound sense of the greatness of their mission had been awakened by this testimony of God, this miraculous earthquake which opened all the doors and loosened the chains, without materially injuring the building. He saw at once that what they had been preaching about the wrath of God threatening all men, and the necessity of salvation, must be true. Many get the impression that it was when he fell at their feet that he asked how he should be saved; but the question came afterwards.

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SATURDAY, JUNE 24, 1876.

MISSIONS.

The *Calcutta Statesman* has some remarks about missionaries which will be found in our Epitome. We fail to see how any wrong impression can be produced at home with regard to the sphere of labour assigned to the greater number of missionaries in India, at least in the large cities of India. They who contribute to the cause of Missions at home know perfectly well that the principal agency in most of the missions is the educational work. The Free Church people at home, for instance, attach the highest value to their missionary institutions, and are quite content that their missionaries should spend their strength mainly in these. No missionary of modern times has been more lauded than Dr. Duff, who spent all his time in Calcutta in the Institution, and never knew how to preach in Bengallee. The missionaries in the chief cities are not so numerous, we believe, as those who are in rural districts, most of whom are engaged in preaching in the vernacular. It is quite possible that many in Great Britain have an overweening estimate of the self-denial and privations of missionaries in India. Such books as that of Mrs. Murray Mitchell, lately published, should help them to come to a true understanding of the matter.

Let us not shrink from the full discussion of this matter. Perhaps our Calcutta contemporary would accept of a William Burns as the type of a true missionary. He was a preacher to whom God had borne testimony at home, in Scotland, England, Ireland, America. He was a man of God, an evangelist of recognized power. He went to China and mastered the Chinese language, lived a life of great simplicity, and died in a hut, almost unattended. We might have expected that great power would have attended his preaching to the heathen, and that thousands would have been converted. This was not the case. His labours were not fruitless, and he never regretted having devoted his life to China, but he saw no such results as those of which his home ministrations had given promise.

Among aboriginal and other sequestered tribes of India and Burmah, there have been conversions on a grand scale. But in the cities of Asia, and with reference to the hundreds of millions of Hinduism and Boodhism, there have been but the scantiest results.

Paul tells us how he and his colleagues approved themselves as the ministers of God: "In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left." The apostle had just before spoken of himself and colleagues as ambassadors of God. An ambassador is nothing without his credentials. Every thing depends upon that. He may have about him a great deal that is admirable, but the question is, Is he an ambassador, a representative of the King, commissioned by the King, a bearer of the King's words. The missionary is a herald; and he spends his strength for nought and labours in vain, until he shows that he is really a herald, bearing the words of Him that is upon the throne. He must have about him that which only the King can bestow. The *extraordinary* power of God must attend him. The ordinary power of God such as is seen with other men, will not suffice.

Now, the apostles went forth in the expectation that the Saviour, having all power in heaven and in earth, would bear testimony to them as His, in such a way as men generally could appreciate. On their part it was necessary that they should explicitly follow his instruction, and walk as He had left them an example, and preach the Gospel in simplicity and clearness and fulness; on his part there was to be the public acknowledgement of them as his servants, making known the way of salvation. In the Acts of the Apostles we see clearly how this was done. It was made evident to men that the apostles were relying on an unseen Saviour, for there was nothing else for them to rely on; no worldly wealth, no worldly rank, no worldly wisdom, no worldly power.

How different is it in our days. The missionary belongs to what is called the dominant race; he has worldly position higher than that of those whom he (for the most part) addresses; he is their superior in wealth, in science, in power. He is accompanied by the very things which they would rely on, if they had them, to further their ends. And it will be a strange thing indeed, if the missionary do not, consciously or unconsciously, to some extent, rely on these things. Thus the Lord is precluded from revealing His power. In order that He may exert his mighty power, these things are necessary: His people must feel their absolute need of this power; they must believe that He will exert it; and they must be so consecrated to his will that the exercise of this power will not mislead men as to his character.

But in these days we are tying the hands of Christ by our unbelief. We are awfully afraid of being ridiculed for our credulity if we seek for such manifestations of His power as He has declared shall follow those that believe; the supernatural is a reproach; and we put the inventions and discoveries and improvements of our day in the place of the works by which Christ manifested His presence with the early believers. "I will not dare to speak of any of those things which Christ hath not wrought by me," says Paul (the two negatives make an affirmative), "to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem round about to Illyricum, I have fully preached the Gospel of Christ." When the early church lost her single-eyed dependence on Christ, she lost His attesting power. A worldly church, relying on human devices, human authority, material wealth and carnal wisdom, has had worldly successes. The power of Christ has been put forth in behalf of his people, according to their faith. But the faith of the Lord's people in these latter days is hindered from attaining its true development by those adventitious aids on which they are so much tempted to rely, but the utter inadequacy of which ought by this time to be manifest.

CASTING DOWN IMAGINATIONS.

III.

I am not worse than others. I pass muster about as well as most men. I have never been arraigned in the courts as a criminal. If I am on my way to perdition, there is a large company of very respectable people with me. Society does not see any Cain-mark on my forehead, warning them to shun me. They give me the right hand of fellowship. It is a very unlikely thing indeed that all this great multitude should be going to perdition. Your cry of danger is like the croaking of a raven, amid a thousand cheering sounds and sights. It is much more likely that you are wrong in your dismal views, than that all the world are wrong in their cheeriness. As long as my conscience tells me that I am not worse than the generality of men, I don't think I shall trouble myself about what you say.

Dear friend, I am quite ready to admit that you are no worse than others. For all I know you may be much better. It is not because I have heard of any immorality or delinquency on your part, that I come to you with the Gospel message. You may remember the account of a young man who came to Christ, who was not only very wealthy and a ruler, but who was also a scrupulously religious man according to the ideas that then prevailed. One would hardly have expected to see so much anxiety on the subject of religion in a person of such high social position and of a life so blameless according to the standard of men. When our Lord referred him to the commandments he was disappointed, for these were the very things he had been giving attention to all along; yet somehow they had not brought him salvation. It was, however, a very superficial and flimsy idea that he had of the purport of the requirements. He professed among other things to be loving his neighbours as himself. Our Lord gives him an opportunity of showing this. "Sell all that thou hast and give to the poor and come, follow me, and thou shalt have treasure in heaven." It then appeared that he loved self more than his neighbour, and his riches more than Christ, and could not trust God with his future. Here, surely, was one who would pass muster among men. He was a highly-respected member of society. Quite a pattern for young men indeed, in his not allowing his wealth and rank to hinder him from giving great heed to the commandments of God. Yet in turning away from Christ he turned away from salvation, and we have this comment in conclusion, 'It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven.'

Is it really a question whether you are better or worse than others? Is not this putting man in

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the place of God—the standard of men in the place of the standard of God? Can you really think that you are safe because so many are in the same category with you? Is not God immutable, and must he not have an immutable standard? If men were in arms against an earthly Government, then the question of numbers might become an important fact. In 1857 as we heard of the rising of this and that regiment in Bengal, until the whole Bengal army was gone, the hearts of many sank within them, doubting if so widespread a rebellion could be suppressed. What put heart into the mutineers was the universality of the movement. All that did not make wrong right, and did not tend to do so. The indignation of the Government was proportioned to the extent of the rising, and a power was put forth adequate to its suppression. But what madness to suppose that the hands of God are to be tied because sinners are so numerous! You imagine that in consenting to join a multitude you are deferring to a wisdom as much greater than your own as the numbers exceed the unit of your being. But a thousand times nothing is nothing. They are all as you are. Each one is without any particular judgment of his own in the matter, and defers to some supposed wisdom that is in the multitude. I walk in this path because you walk in it, and you walk in it because I walk in it. I flatter myself that I am no worse than my neighbour, and he flatters himself that he is no worse than me. However much you may have of this sort of edifice, what does it amount to? You build upon the sand; it may be a vast hotel a quarter of a mile long; does that add anything to the stability? There was a goodly number in the days of Noah that beheld with derision his great ship built on dry land, and listened with scorn to his preaching; but how much security did their numbers give them in the day of the deluge? At Kadesh-barnea only two or three out of all the host of the Israelites believed God; did the multitude of unbelievers avert the penalty of 39 years' banishment and wilderness graves? Not a bit of it. Let God be true though every man a liar. The right position for a creature of God to take up is this: Though all be unfaithful, yet will I he true to Him who made me and has upheld me and is offering me salvation. According to the multitude of the endangered is the guilt of him who refuses to be God's witness and messenger, to show his fellow-men the way of life. If ten thousand men are destroying themselves for a phantom, they furnish me with ten thousand mighty reasons why I should find out the way of life and make it known to them. I am no worse than they: before this plea can avail me I must ascertain that every one of them is reconciled to God, is doing all that is pleasing in his sight and is led by the Spirit of God. With such a multitude one can safely walk. Am I walking with such?

GLEANINGS IN EPHESIANS.

Be strong in the Lord and in the power of his

vi. 10

repetition 'in,' as we remarked at the beginning-note of the epistle. Paul can only see ...st, as the branch is in the vine. ...t, in Him; the expression occurs ...n Christ we are participants of ...rist, his wisdom, his grace, his ...oyalty, his deathlessness, his ... love, his divine power. The ... a weakling, a cipher, of little ... strong; power goes with him, ...es with the plough, leaving a ...t. For all the promises wait ...rist, and it is for him to trans... such as the world has not seen. ... an ass he should do more in ...ny unbelieving men with best ...ire goes out of his mouth to ...emies, when he says to the Father in the name of Jesus, 'Thy Kingdom come,' or when he preaches the Gospel of the grace of God in demonstration of the Spirit, causing multitudes of enemies to fall before the Saviour. He has access to the arrows which are sharp in the hearts of the King's enemies. Strength, power, might, these words so idolized by men, become the possession of him that believes—that is, of him who abandons self-trust, putting away all idea of his own ability. The dragoons of Louis XIV cutting down the Huguenots, appear to have everything their own way; but the expiring breath of their victims reaches the ear of God, and great plagues are poured upon *la belle France* until within all her boundaries there is no place of safety for one who wears the garb of a priest or monk, nor for one who belongs to the nobility, nor for one who belongs to the royal family.

The power to be exercised by the Christian in this world must bear some relation to the power that is ascendant in the world. There are no dragonnades, and no Inquisitions in these days. The great effort of the world is, by frowns or caresses, to persuade Christians to put their light under a bushel. They may preach the Gospel in a general way, but they must not give testimony regarding Christ's present power to save. The Christian soon finds out where he meets with the greatest resistance, and where the greatest violence is needed that he may take the kingdom. It was not the purpose of Christ that the world should lose by his departure; that his power should be withdrawn with his person, from the perceptions of men. Nor was it, so long as his disciples had the required faith. The power of Christ was more signally displayed in Jerusalem by Peter, John, James, Stephen, Philip and others, some months after his death, than it had been before; and soon his divine power was engaged in healing the sick, cleansing the lepers, etc., in a hundred places at once. But the word of command comes now to you and to me. We are to be strong in the Lord and in the power of his might. When you are with worldly friends, do you succumb to their influence, or do they succumb to yours? Do they control the conversation, or do you? Which are strongest—their wishes, or your principles? Do you make it evident that one is your Master, even Christ? We have in 2 Sam. xxiii a catalogue of David's mighty men, his legion of honour; one of these slew 800 at one time; another lifted up his spear against 300 and slew them, and so on; thirty-seven of these worthes are enumerated. But David's greater Son, Prince of the kings of the earth, should have an army of lion-like men and women, seeing that to eacH are given all things pertaining to life and godliness in Christ. He bids us take hold upon his strength. Who is he that overcometh the world but he that believeth that Jesus is the Son of God? God forbid that we should fear the world that Christ has already overcome, or be troubled by the wrigglings of a serpent whose head he has crushed. David repudiated the armour of Saul, and went forth in his own weakness and in the strength of the Lord Almighty. The Church in these days has put on the armour of Saul, which shines dazzlingly in the sun and has the royal insignia on it, and is confounded because the Goliaths of the world do not fall before it. Not by might, nor by power, but by my Spirit. We need to begin again our A B C of faith, like the disciples by the Sea of Galilee after the resurrection, who needed that Jesus should do over again the miracle of the great haul of fishes, with which he had begun his ministry. To help us learn this lesson, God has taken a Moody and Sankey. 1 Cor. 1, 27-29. Will the Church lay aside her Saul's armour?

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I assure you I am not a rationalist, as your article in regard to my letter, which appeared in your issue of the 10th instant, would seem to imply. I confess, however, that I have a weakness for reducing to reason all that I find abstruse in the Bible, but if I do not succeed, and if even wiser heads than mine cannot make hard and strange sayings and passages tally with our conceptions, I follow the plan of receiving the *whole* word of God on trust, resting in the assurance that things we cannot here comprehend will be made plain when we reach our journey's end. Permit me, however, to make a few further remarks in connection with the subject of Saul and the Witch of Endor, and I shall have done with the arguments, as far as I am concerned.

It is true that the woman *saw* Samuel, but it is plain Saul did not, as it would appear that he did not, "stoop with his face to the *ground*" until *after* he *perceived* by the Witch's description that it was he whom he sought.

I admit there is great force in the record that *Samuel spake* to Saul, so that I shall not attempt to defend my view of the matter by vain speculations on this point.

In conclusion, I must, however, say that if we are to believe that this scene at Endor had no artifice or deception mixed up with it, we cannot but be induced to hold that there is a middle state for departed spirits, inasmuch as Samuel assured Saul that he and his sons *would be with him* on the following day, and when we come to consider that Samuel was a saved man, whereas Saul was most undoubtedly not, it is difficult indeed to reconcile the oneness of locality of their respective souls, unless, of course, as I have said before, we believe in a middle state.

Some argue that Samuel, when he said "tomorrow shalt thou and thy sons be with me," meant that they would be numbered among the dead, but I can scarcely agree with this interpretation of the passage, as Samuel most unmistakeably referred to the *souls* of Saul and his sons, and not to their *bodies*.

Notwithstanding all I have said, I shall be only too happy to read any further comments you or your readers may be induced to make on this very interesting topic, for I have written on it, not for the sake of vain discussion, but to be set right in my views, if they be not correct.

Yours truly,
K. M. A.

Epitome of News.

SATURDAY, JUNE 17.

—At the request of a correspondent we mention that the guarana powder for headaches is to be swallowed when the first symptoms of a headache appear; half a tea spoonful will do. Repeat, if necessary, after two hours.

—A certain Bishop Bugnion (it seems to us we have met with this name before) proposes to colonize the northern part of Australia with 40,000 Mennonnits, chiefly from Russia.

—*Times of India*; London: "Earl Russell, I hear, is writing once more upon politics. This time it is a pamphlet on the subject of 'Foreign Politics for 1876,' the main object of which is to urge the expulsion of the Turks from Turkey, and the substitution of a Christian State on the Bosphorus. The old man is determined to die in harness, but he is growing very weak. He has lately been compelled to dismiss his secretary, as his physicians are apprehensive of the effect of overmuch literary work upon his enfeebled frame. He is unable, I believe, even to leave the house; and I fear that we shall before long hear of his decease. The fire of life burns very low in him, and it will take but little to extinguish it.

"A memorial fund is being raised to perpetuate the memory of Lady Augusta Stanley, by establishing a training school and home for nurses in Westminster."

—The death is announced, at Buxar, of Mr. Hodges, one of the seven preachers sent out from Scotland and England by the Anglo-Indian Christian Union at the commencement of the present year. These gentlemen philanthropically offered their services to the Society to labour in this land for one year, in preaching to their countrymen at the various stations on the lines of rail.

—*Sind News*: "On Saturday evening, the 3rd instant, while several convalescents at Ghizree were bathing in the sea, one of them, a man named Taylor, advanced beyond his depth and was drowning. At this time he was observed by a little boy named Henry Yonger, to have his head below water. As the man was known to be subject to fits of epilepsy, the boy at once went out to him and rescued him just at the moment when he was finally sinking. It truly was a struggle for such a youth to swim with Taylor's weight upon his arm at a distance of about 100 yards towards the beach. This, however, he did, and when others came to Taylor's help, they found the poor boy himself almost exhausted. It is needless to say that Taylor was led to the shore, when after a short time he recovered. Such acts of humanity as the one now chronicled merit a public recognition."

—A letter from Darjeeling in the *Athenæum and Daily News* says:—"Since the Lieutenant Governor's arrival at Darjeeling, our worthy clergyman, it is said, is again moving about his pet scheme of colonizing the slopes of the Bhootan hills with the poor Europeans and Eurasians of India. This scheme has now, I believe, been on the tapis for years; but I am told that up to the present nothing definite regarding it has been settled one way or another. Mr. Ayre's idea must commend itself to every humane and thoughtful man. It has for its object, I believe, the removal from the Almshouse and the filthy lanes of Calcutta the hundreds of Europeans and Eurasians who now drag out a wearied existence in hovels and lanes surrounded by a foul atmosphere, reeking with the germs of disease and death, to the bracing health-giving hills, where it is

hoped by the labour of their own hands they may provide themselves with a home and pass down to their descendants that physical and mental power and independence which they themselves have pretty well lost, and the happy knowledge that peace, content, and health come from earning their bread by their own labour."

Monday, June 19.

—There were 12 deaths by cholera at Golwood last week.

—Mr. Hope, Assistant Superintendent of Police in Malabar, son of Colonel Hope, Officiating Commandant 4th Madras Cavalry, met with a very sad death on the 10th instant. A correspondent of the *Madras Standard* states that he had been dining with Mr Thomas, of the zillah school, but left the table before dinner was over, and proceeded at a quick pace towards the travellers' bungalow, where he was putting up. There is a large well close by, and as it was a rainy night and very dark, he seems to have come in contact with the parapet of the well, and before he could save himself was precipitated into it. His head coming in violent collision with the laterite sides of the well, his skull was fractured and his death must have been almost instantaneous.

—Fall of rain up to Saturday, 9 inches.

—The *Lancet* says:—"Further information as to the prevalence of plague in Mesopotamia gives a clearer knowledge of the magnitude of the outbreak. The following are the returns for Hillah and Bagdad from the first commencement of the disease in those towns, not complete, but more complete than any which have before reached this country. Hillah: January 1 to February 27, 74 deaths; March 20 to 26, 34; March 27 to 31, 42; April 1 to 7, 56; April 15 to 21, 159. Bagdad: March 16 to 20, 15; March 21 to 27, 45; March 28 to April 1, 75; April 2 to 8, 169; April 16 to 25, 336. At Iman Mousa, near Bagdad, seven deaths had occurred up to April 21; at Nedjef the disease appears to be slowly increasing. The disease has appeared at Kefil five hours south of Hillah, on the Hindieh marshes, and at Kut-el-Amarah, on the Tigries, south of Bagdad. It is to be inferred, indeed, that the disease is widely scattered throughout the district immediately to the north of its area of prevalence in 1873-4.

Tuesday, June 20.

—*Times of India:* "Dr. A. N. Hojel has been appointed to the chair of Physiology in the Grant Medical College and as Second Physician of Jamsetjee Hospital in succession to Dr. Cook, now acting Principal and First Physician of the hospital."

—*Calcutta Statesman:* "Few men have the gifts and graces of an evangelist; and instead of professing to have 200 missionaries in India, let it be known and understood that we have but 10, 20, 30 or 50, and that the remainder do not pretend to be anything more than Christian teachers in the mission schools, with a more or less earnest missionary spirit about them, to give their teaching as Christian a complexion as they can. The title of 'Reverend' should be dropped, we think, to remove prevailing misconceptions upon the point, and ordination reserved for the few, who are to be evangelists in the proper sense of the term. We cannot speak positively upon the subject, but it is certainly our strong belief that a false impression exists at home as to what our missionaries and their labours are. And if this be so, every effort should be made to dispel it, and to give correct and clear views of the matter. The work of ordaining men to be missionaries and solemnly setting them apart as preachers of Christianity, when the Committees know that the ceremony is a form and tradition, is surely reprehensible. We have had great missionaries in India, from Carey's days until now; and there are fine apostolic men in the country still, upon whom the mantle of the dead has fallen. But do not let us mislead in any way the churches at home; while we fear that we are doing this, as matters stand now. The inconsistencies complained of in missionary conduct—such as their going into society, and mingling in the mild gaieties of Indian life—find their point in the assumption of a character and vocation that should be disavowed. If we are in error in what we have now written, we shall be glad to be set right, but we have simply given utterance to thoughts that, we believe, are in many minds.

—The Lahore paper regrets to hear of the death by his own act of a young Assistant Engineer, Mr. C. Flemming, lately posted to the Inundation Canals, Lower Sutlej Division.

—*Bombay Gazette:* "In Professor Lassen, whose death is announced in the German papers, Germany has lost her most distinguished Sanskrit scholar. Lassen was by birth a Norwegian, born at Bergen in 1800, but he was never looked upon as a foreigner in Germany. He spent all his life at Bonn, as Professor of Sanskrit, and was really the true founder of the critical and historical school of Sanskrit Philology in Germany."

—The South Indian Railway, from Madars to Chingleput, will not be opened till the 1st of September.

—Trucaminni, or Lalla Rookh, the last Tasmanian aboriginal, has died of paralysis, aged 73. She was Queen Consort to King Billy, who died in March, 1871, and had been under the care of an English lady, who was allowed £80 annually by the Government for maintenance.

Wednesday, June 21.

—The new Anglican Bishop of Bombay writes to the *Guardian* as follows: "In addressing possible missionary workers, I have everywhere put forward before all things the desirability of trying to carry out the plan which was so much upon the mind of Bishop Douglas for the formation of a missionary community. As long as a man remains in our association he will keep himself free from family ties; he will regard his Bishop as his spiritual leader, whose voice in directing his work is to him as the voice of God; he will contribute his proper share towards the expenses of the common life; he will take part as a matter of course in the common devotions of all. But he will remain a perfectly free agent, and may leave at any moment. If God continues to give his blessing to the efforts which are being made in this direction, I may hope, in the course of a few years, to have an association of this kind, with houses in several parts of the diocese, and with the nucleus of a theological college in its central house in Bombay. The Society for the Propagation of the Gospel has the cause of associated missions warmly at heart, and it is through the instrumentality of the Society that I hope to carry out this plan. The Cowley Fathers responded to Bishop Douglas's appeal with a promptitude for which I never can be sufficiently grateful, and the proposed community would be in no sense a rival of St. John the Evangelist. It would be composed of men who had not, for the time being at any rate, a vocation to a life such as they have risen to, but who yet wanted the help which a community life would afford. May I commend this plan very specially to the prayers of the lovers of missions?"

—A contemporary says: It is painful to think of the mistaken ideas that will take possession of posterity, if ages hence, excavations are made in the Regent's Park, and the remains of the beasts at the Zoological Gardens are discovered and form the subject of conjecture by the scientific men of the period."

—"Fears are entertained that Mr. H. M. Stanley has met the fate of many adventurous persons. Nothing has been heard of him for many months, and this is the more unaccountable, that the means of communication from Central Africa are now more abundant than they were in Livingstone's time. In a private letter, nearly a year ago, he showed much despondency and not a little fear for his life."

—*Overland Mail*, June 2: "Abdul Aziz, Sultan of Turkey, was deposed by his Ministers, acting in conjunction with the assembled body of Softas, on May 30.

His nephew and heir-presumptive, Murad Effendi, who professes to go with the reformers of the Empire, has been placed on the throne.

The Turkish revolution was effected without bloodshed, and the population and all Europe view the change with general satisfaction.

Turkish bonds advanced fifty per cent. on their current price upon the publication of the news.

An action against *Vanity Fair* for describing the Native Guano Company as bankrupt, has been commenced.

A great fire at Quebec is reported. Property to the value of eight hundred thousand dollars has been destroyed.

Mr. Pierrepont, the newly-appointed United States Minister to the Court of St. James's, will sail for England on June 22.

Mr. H. C. Bowen, of the *New York Independent*, was on May 18 excommunicated by the Plymouth Church for "slandering" Mr. Beecher.

We learn from Salonica that judgment has been given in twenty fresh cases of persons accused of complicity in the recent outrages. Four were condemned to death, and the rest to various terms of imprisonment.

The German Government have requested the Turkish Government to pay 300,000 fr. indemnity to the family of the murdered Consul Abbott.

Dr. Manning, an independent minister, has been appointed secretary of the Religious Tract Society, in the room of Dr. Davis deceased.

"Who are the Softas, that they should be the means of the Sultan's deposition?" is the question just now being asked by everyone. The term includes all the persons connected with the mosque, Ulelmas, Imams, and students of theology, or of the jurisprudence of the Koran. Most of them are distinguishable by wearing a white turban around their fez. The late Sultan endeavoured to induce his subjects to wear a European dress, and succeeded so far that almost without exception every one, except the very lowest in the public service, adopted it. But the Softas to a man retain the old-fashioned, baggy, slouching dress which Abdul Medjid wished to get rid of."

Thursday, June 22.

—*Bombay Gazette;* London, 2nd: "'Baron' Grant's difficulties are increasing. The Lisbon Steam Tramway case is a sad exposure of the way in which he conducted his swindles in the city, and of the instruments which he found to hand in the city offices of most of the London morning papers. In fact, the city editors are just now under a cloud, and well they may be, for nearly the whole of the London papers have lately had to change the writers of their monetary articles for accepting bribes from Albert Grant. His paper, the *Morning Echo*, has ceased to exist, and the *Evening Echo* is also in the market."

—Extensive frauds in the Forest Department, Colaba zillah, have been brought to light.

—Constantinople, June 6th: "The private treasury of the late Sultan Abdul Aziz, amounting to about 300,000,000 francs, will be devoted, a portion to the payment of the arrears of his debts and other urgent expenses, whilst the remainder will be devoted to war expenses."

—Lt. Col. J. H. White, R. E., is appointed Master of the Bombay Mint.

The number of ships that passed through the Suez Canal during the year 1875 was 1,494, and their aggregate tonnage amounted to 2,009,984 tons, being an increase of 230 ships and 378,334 tons over the previous year. Should the traffic go on expanding in the same ratio, the sur-tax, under the original terms, will cease in 1878.

—A Bengal gentleman, the *Indian Mirror* tells us, erewhile an enthusiastic member of the Brahmo Somaj, now studying science and philosophy in Germany, purposes to return home, travelling by foot through Europe and Asia, and studying the manners and customs of the countries through which he walks.

—Englishman, Simla, 17th: "On Sunday last, Captain Boydell, Adjutant 39th regiment, was out shooting, about one march and a half beyond Náhan, with his shikaree. They came upon a tiger on the bank of a nullah, and fired both barrels of their rifles. The animal rolled back into the nullah, badly wounded, but picking himself up, came towards the sportsmen. Captain Boydell, finding his rifle would not shut, called for his extra gun, which the shikaree said was empty. He then ran up the bank, when the tiger rushed at him. He tried to keep him off with the muzzle of his rifle, but was knocked down and bitten on the shoulder. The tiger then left him, but, seeing him move, came up again, this time biting his knee. The shikaree despatched the animal after this. Captain Boydell was brought to Dugshai, but died the next day."

—*Times of India:* "The following remarks by Mr. Simon, medical officer to the Privy Council, may be considered as expressing the opinion which prevails among the medical profession in Engl[and] regarding the contagiousness of cholera [—] for mankind cholera is so little [con]tagious in the sense in which small-pox and scar[let] called contagious, that if reasonable [pre]cautions where it is present, there is scarcely [any] disease will spread to persons who [are] wise closely attend upon the sick. [But] certain peculiar infectiveness of [the] *local conditions assist*, can operate [at] and at considerable distances. [Mr.] Simon then proceeds to enjoin [cer]tain which he considers will be effectual [in] ing personal contagion and [the] spread of the disease. These [rules] should be made acquainted with [the] of necessity unhappily arising. [The] the patient lies should be thoroughly [ven]tilated every window and door being thrown [open] widest extent. All discharges from the body of the patient must be disinfected and quickly removed. They must not be thrown into pools or drains, because the specific poison germs of cholera will thus be placed in a condition favourable to their multiplication, with the serious risk of their subsequently escaping into upper air or making their way into

some adjacent source of drinking water. The discharges must be buried in the earth.

The attendants, on leaving the sick room, should wash at least their hands and face, rinse their mouths, and change their clothes. On no account should they eat or drink beside the patient. All bedding, clothing or soiled articles should either be buried, or if poverty forbid the adoption of this plenary measure, they should be thoroughly disinfected, boiled for a couple of hours, and then bleached in the sun for a few days."

—The Bank of France has 75 millions stg. in gold in her coffers.

—The Wesleyan Missionary Society has held its anniversary in London. The total income of the Society for the year was £159,105. The Society has 360 missionaries: 78,039 members, and 10,000 probationers; of the missionaries, 83 are engaged on the continent of Europe. The Rev. Dr. Punshon has been appointed secretary.

—*Friend of India:* The Russian Government has devoted special attention to its north-eastern provinces generally, and especially to the coasts of the Sea of Okhotsk. A Siberian university is to be established, with considerable endowments attached to it. A Siberian railway is being built, and steps are being taken for the establishment of a convict colony on a large scale in the island of Saghalien, in order to work the extensive coal fields there, which are said to be almost inexhaustible. Beside this, three steamboat companies have received concessions from the Emperor for improving the communications in the district, and connecting the Amoor and Kamtschatka on the north, with Corea, Japan, and China on the south. Each of these companies is to be allowed a subsidy of 95,000 roubles a year, in return for which it is to keep up a regular line of steamers between certain points specified by the Government. Thus the Amoor company's steamers are to touch at all the harbours and settlements of the Sea of Okhotsk and of the island of Saghalien. Another line of steamers is to proceed from Vladivostok to Petropavlovsk, and the third is to be connected with a railway which will be constructed in Corea.

Friday, June 23.

—The acting Collector of Tanna writes to the *Bombay Gazette* as follows: "The population of the main village of Gholwad, to which the outbreak of cholera was confined, is 850, not 200, as stated in your article of the 8th inst. The deaths on the 4th, 5th, and 6th instant were respectively 7, 8, and 10 (total 25), not 57, 23, and 20 (total 100), as stated in the same article.

"It was not the case that 'the few survivors, and every poor wretch that could move, have fled to the adjacent hill.' Except some Machis and Mangellas, who ran away on the 5th instant and returned on the 8th idem, and the others who ran away on the 9th and returned on the 11th, no one left the village on account of the cholera."

—Deaths in Bombay last week, 356.

—*Deccan Indic*, Secunderabad, 22: "Major [illegible] 12-16th Regiment, shot himself last [illegible] first returned from the hills, suffering [illegible] reason is assigned for this rash [illegible]

—[illegible]n Scott, the Agent of the [illegible] Security Life Assurance [illegible]ow, left Bombay on the morn[illegible]nd although the telegraph has [illegible]races of him have as yet been [illegible]

—[illegible]n is taken by the *Summachar*, in [illegible]the practice now gaining ground [illegible], of employing ayas as wet-nurses. [illegible]oes the entertainment of their services [illegible]eavy expenditure on families with small in[illegible]s, but their moral character too often is alleged [illegible] be such as to make their presence dangerous in [illegible]pectable households. Maternity, without marriage, [illegible]no uncommon occurrence amongst them, and a [illegible]urse of wickedness, it is said, is deliberately [illegible]tered upon to qualify them for discharging the [illegible]nction of wet-nurses. Not a few, the *Summachar* [illegible]sserts, could be convicted of infanticide, if the [illegible]vidence were sought after. Our contemporary [illegible]marks that in a large majority of cases, the services [illegible] ayas could easily be dispensed with, if the mothers [illegible]ere so disposed, the custom of employing them [illegible]wing its origin quite as much to a foolish vanity as [illegible] anything else.

—We are all of us different creatures with different people; our [illegible]y physique changes according to our surroundings. We expand [illegible]tally, morally, physically, in one atmosphere, and we close, [illegible] shrink, and fade, in another.

—Success is full of promise till men get it, and then it is as a last [illegible]'s nest, from which the bird has flown.—Anon.

Miscellany.

—*Zion's Herald:*

It is one of the most hopeful signs of our times that the Christian world, forced by a surrounding scepticism and mental agony similar to that of the early empire, is returning to the primitive faith; if not to all the special dogmas of the early Church, yet to its practical zeal, to its devotional fervor, to its lay-activity, and especially to that simple life of faith, full at once of labor and rest and peace, which makes personal religion a blessed reality before the eyes of all men. No Christian observer can fail to see that, both in America and Europe, there is going on, at this moment, a profound renovation of religious life in this respect. Good men, tired and hopeless of polemical means of success, are seeking a renewed baptism of the Holy Ghost; are inquiring, in great conventions, as well as in their closets, what is the "higher" —the highest practicable Christian life; and consecrating themselves to this as the empowering means for the conquest of the world unto Christ. They are learning, more than ever, that "this is the victory that overcometh the world, even our faith."

This is precisely the one thing needed for our sceptical age. If it is asked, what was the distinguishing peculiarity of the early Christian life—that which gave it its marvelous moral power over the scepticism and superstition of the empire—the comprehensive reply is, that it was *absolute consecration* to the new faith. Augustine's "city of God," a new and heavenly common-wealth, was to be established on earth—"the kingdom of heaven" itself. Every genuine convert understood that from the day of his baptism, he no longer belonged to the old world, "lying in the wicked one;" he "came out" from it for time and eternity. Everything that pertained to him was dragged out of it and consecrated to the new spiritual order—his property, his business, his family. And there were to be no small compromises; he was thenceforth seen no more in the temples, the theatres, the hippodromes, or any of the recreative resorts of the heathen; the old household luxuries were abandoned, or chastened down to the strictest temperance and purity; even matters of dress were brought under the new *regime*, as the precepts on that subject to Christian women in the Epistles, show. Death itself was to be challenged rather than any compromise made with the foresaken world. In matters of personal religious experience, great *assurance* and consequent *peace and joy, in the Holy Ghost*, were their characteristics. They believed it to be not only their privilege, but their duty—the normal and necessary result of their religion, to "rejoice even in tribulation." In "believing," they entered into the *rest of Faith*. St. Paul's desire for death was not an uncommon sentiment. The common saints gloried in martyrdom. They became even indiscreet in seeking it, so that their leaders had at last to restrain them.

They were, indeed, in circumstances different from ours, but their faith was the one unchangeable condition of genuine Christian life, and should be ours. Surrounded by paganism, they were shut in more among themselves than we are; surrounded by a general Christian civilization, we feel more at liberty to share in the common life about us. But is not that civilization, to-day, full of corruption? Does it discharge us from the obligation of the original Christian purity? Is it not ruining the world, for the want of that purity in common Christian life? We have different circumstances, but we must have the same faith —the same *total consecration* to the spiritual world. This is the grand lesson for us to learn in the present age. It seems so reasonable, that we think we have learned it, while most of us only blink at it. We tacitly assume that it is the *ideal*, rather than the real, the practical, life for the modern Church. But it is the real, the only genuine Christianity of the New Testament. We must come to it, if we would save our souls and save the world. Coming to it, we shall find it the easiest life for us, whether as individuals or as Churches. It is full of peace, of rest, of joy, of charity, and good works. It will convince gainsayers more than all the polemics of the schools. It will leaven and renovate our civilization more effectually than any and all more ostensible means. It is the supreme demand of the Gospel upon us; and blessed are all who heed it.

—*Zion's Herald:*

"On Sunday, Bishop Bowman preached from James v, 16, on the subject of prayer. His sermon was full of logical reasoning and spiritual power. He related many instances of direct answer to prayer, both in temporal and in spiritual things—one of which came under my own cognizance. Father Havens, who entered on his heavenly rest fifteen years ago, was at a camp meeting in southern Indiana, at a time when the whole country was deluged with a violent rain storm. On Sunday a large congregation had assembled. The thunder was pealing overhead, and the lightning flashing athwart the sky. Father Haven ascended the stand, and stood silent for a moment. Then he came forward, and kneeling down, said, "Brethren, let us pray that the rain may pass us by," and oh, how he did pray, holding up holy hands without doubting! He arose and said, "Brethren, we shall have no rain to-day." The thunder rolled on, the lightning flashed, and still they sang, "Come ye that love the Lord." While that good old song went up on the warring elements to the throne of God, the storm cloud divided, not more than half a mile distant. It rained all round the camp-ground in torrents, but the people of God worshipped on "dry land." He also spoke of the wonderful restoration of Bishop Simpson in answer to prayer, and many hearts in that vast assembly could testify from experience to the truth of every word Bishop Bowman uttered. Oh, yes, our God is a prayer-hearing and a prayer-answering God! Beneath the shadow of His Almighty wing, His people can rest secure."

—An article on "Short Hand" in *Zion's Herald*, says: "The extent of this science and art, as presented by Mr. Andrew J. Graham, will astonish the common reader. The text-books of it, and the literary works pertaining to it, surpass those of any short-hand ever before published, numbering already about thirty-six volumes, large and small. His "Standard Phonographic Dictionary" gives the best forms of 60,000 words and of 60,000 phrases. It is a volume of 1,053 pages, and furnishes invaluable assistance to both beginners and reporters. It is a work that in extent and completeness of every required sort, far surpasses anything in the way of vocabulary or dictionary ever attempted for any other system of short-hand, ancient or modern."

—Sleeping by Faith. We need faith to sleep sweetly. Worry is the parent of restlessness; but he that believeth enters into rest. "The just live by faith"; they work, wait, toil, rest, eat, and sleep well when they believe firmly. Pillow the soul on the assurance that the Lord cares for us, and works all things for our good, and the pillowed head rests in comfort. Refreshing sleep prolongs life; the physical thus profits by the spiritual. Many believe that Christ will save at last, but doubt his care in little things; they trust him for the greater, but distrust in small concerns, and hence worry and chafe. The Lord is our keeper in the little every-day trifles of life, the affairs of the shop, farm, office, kitchen, nursery, parlor, temporal and spiritual, individual and social, and invites us to cast all our cares on him; and when we do it, "He giveth his beloved sleep," and that enables them to work and prosper.—Baptist Union.

—At the late Anniversary of the Br. and For. Bible Society, the Rev. Dr. Thompson of New York made the following remarks: "I shall be met by the cry so common in England and in Germany, and echoed among us, that this is merely book worship; that you are getting up for your guide a book; for your authority a book; that you are neglecting reason, and nature, and conscience, and intuition, and are no better off really than the African with his fetish, or the Papist with his superstitions and idolatries. If there be any weight in this objection, surely such a resolution as this ought not to be passed in which we proclaim this Bible as the voice that breaks the silence between heaven and earth, to urge you to go forward in distributing the Book. Book worship! What is this book worship that our critics sneer at? Is a truth any the less a truth because it is written and handed down in a book. Suppose Sir Charles Lyell has discovered and settled for us the gradual process of the earth's formation; suppose Darwin has discovered for us the solution of the origin of species; will that be any the less true that they have written it in a book? What would not any one of those philosophers give for the assurance that his book would be read a thousand years hence; that there would be worshippers in those far-off generations who would name them side by side with Bacon and Aristotle? It is not the homage to a book that they are afraid of. It is not the thing they complain of. It is *this* Book, and what is in it. And wherefore? Because we are pleased to recognise in this Book an authority. Very well, if man is to have character he must recognize authority somewhere. His conscience is but the interpreter and the executor to him of law; it is not the maker of law. Call it the law of nature if you please; call it the voice of history; call it the general consent of mankind; call it abstract truth; the principles of ethics; no matter what, call it as we do, a living personal God, a power somewhere that can say, 'Thou shalt, and thou shalt not,' until man recognise that there is no possibility of a sterling character. Well, but they offer us a substitute. Our intuitions, our moral reason, all admirable, beautiful in their way. One of the ablest expounders of these doctrines says, that faith must look for its moral law to the intuitions of the soul, not to the authority of a book. These intuitions will teach us what? The brotherhood of mankind, the love of the weak and the lowly, even though they be unlovely, and will pour the spirit of love into duty. Noble, beautiful sentiments, only they were spoken 1,800 years ago, and put in the Book, and because they were recorded in that Book and that Book has lived through these ages, there is to-day a Christian civilization, the light of which, poured into these consciences, quickens their intuition; and they think they have made some new discovery for the future of mankind, when they are only reflecting an old one."

Selections.

THE REVIVALISTS AND THE CLERGY.

The *N. Y. Times* has these valuable reflections suggested by the closing of the Moody and Sankey meetings in New York:

It is to be earnestly hoped that the remarkably successful meetings of the revivalists in this city will not

pass away without some permanent benefit gained by the Protestant clergy as to the best methods of popular influence. There is no question that the weak point of Protestantism for some time has been its apparent incapacity of reaching the masses in large cities. The churches have become to an extreme degree the associations of people in comfortable circumstances; and, as classes separate, the Protestant poor have become more and more a distinct community from the well-to-do. The essential idea of a church is its uniting all persons, without distinction of position or means, in one body for worship or useful work or religious improvement. This Protestantism has too much left out of view. It is true that the churches of this city do a great deal, both directly and indirectly for the poorer classes. The vast and manifold charities, the missions and chapels in the lower wards, and most of the machinery for the improvement of the dangerous classes, are mainly sustained by the members of the Protestant denominations. But one of the most elevating influences in the world is the consciousness of membership of a body devoted to the highest purposes, where rich and poor, black and white, learned and ignorant, are all equal. The reformed churches of American cities have been gradually losing or obliterating this consciousness.

It is here that Messrs. Moody and Sankey have come in with a new influence on Protestantism. The choice of the building, which was at first thought a little sensational, has proved in this respect singularly judicious. It has seemed a great people's hall or "tabernacle" where all, of whatever class, race, position, or sect, were welcome, and in consequence, for the first time in a long period, the rich and poor, master and servant, have sat side by side in a Protestant place of worship. It is true, the great bulk of the audience are of the comfortable and church-going class, still there are considerable numbers of others of a very humble position, and some are of the homeless and vagabond throng which drifts through our lowest streets.

We ought to have, as a result of this remarkable winter's work, a free popular hall or church for religious services, not far from the poorest districts, where Protestantism could show the power it still possesses of moving the hearts of the masses. But our clergy have learned, not only the influence of a free and equal assembly for religious purposes from these meetings, but also the power of simplicity and directness in preaching.

The entire absence of the controversial and denominational element in these meetings, is a suggestion to our clergy which will be heeded. The day has passed in which a great preacher will command influence principally from his devotion to a sect, or as a controversialist. He must speak to humanity, and be filled with sympathy for man as man. We cannot but think that the Protestant churches of this city will derive much permanent good from this religious awakening. The great difficulty of the day in the way of religion is indifferentism, and whatever breaks that up is useful. Many will have their attention turned to truths which were before dim to their minds. The great ideas of the reformed sects will work afresh on the popular mind. Perhaps a new barrier will be raised to the increasing tide of greed and dishonesty. Possibly a generation will arise with higher aims than the one whose vices and corruptions have become rank before heaven. For, after all, public morality is only private honor, and the best "defence of honor" is the fear of God. Protestantism has not yet finished its grand part in the world's drama.

THE MISTRESS OF FLAXHILL FARM.

BY MRS. J. D. CHAPLIN.

Flaxhill farm included more than a hundred acres of highly cultivated land, and stood so high that it overlooked half the country, as well as miles of the winding river which is the glory of that part of New England.

Fifty years ago, the grave having closed over the old farmer and his sons, this rich estate came into the hands of Miss Patty, a fair-faced woman of some thirty-five or forty years. She proved equal to the responsibility, and soon made herself mistress of the farm work. She had fifty head of cattle, large flocks of sheep, an extensive dairy, and a "honey business," besides the care of all her crops. She was obliged to keep three men and two women as helpers the year round, for whom, as well as for herself, she laid down strict rules which were never to be broken. They all rose early, sat up late, and we fear some of them ate the bread of sorrow. Miss Patty's own brow soon showed lines of care and weariness, and she grew old very fast.

There were two or three of her girlhood suitors still lingering on the outposts of felicity, and many expected they would now renew their attentions to Miss Patty. But neither of them even looked Flaxhill-ward. Perhaps they saw that business, care, and the ambition to prove that a woman could farm as well as a man, were withering her womanly heart; perhaps they feared being worked to death, for her reputation was that of a hard mistress.

Miss Patty had a great deal of family pride, and never wanted strangers to do her work. Two cousins, in different towns, died and left each a boy and a girl penniless, and she took them home as her own.

Miss Patty and her family attended Church when there was no danger of spattering the best carryall, or tiring out the horses. But on other Sundays she gathered her household in the prim, dull sitting-room, read two or three Bible stories, some of Watts' hymns and a chapter in Fox's Book of Martyrs, or some other equally cheering work. On such occasions she always expressed her respect for religion itself, and her disrespect for many who professed it, and ended by declaring that she was as good as most Church members, and better than a great many of them! Then Abel Green, her head man, would favor the company with snatches from the county paper about silk culture, sugar making, and the like matters of special interest to Miss Patty and himself. And this was all that broke up the monotony of the work-a-day life at Flaxhill farm.

The crops, herds and flocks all prospered as the years wore on, but there was trouble before Miss Patty. She saw it and resolved to crush it out. She saw the readiness of each boy to help the other's sister, and she took alarm. She put a stop to berrying, nutting and egg-hunting in company, declaring that she "would have no nonsense on the place!" She then dismissed her dairy women, and shrewdly worked the girls so hard that their pillows had more attraction than singing-schools or quilting parties at night.

But nature was stronger than Miss Patty, and when the boys went to market, they managed to smuggle home some tender little gifts for each other's sister—a bottle of perfume they dared not open, a fan they dared not use, or a ring to be worn on a string over the heart, instead of on the finger.

The boys, feeling that they could work any other farm as well as Miss Patty's, broke loose from her fetters first, and walked off to evening entertainments and meetings in the village whenever they pleased; but they advised the poor, imprisoned girls to submission till the bright by and by which they had all pictured. Miss Patty had become quite dependent upon the boys by this time, for they filled the place of two hired laborers, and brought brains as well as hands to the work; so she was forced to wink at their "ungrateful independence," sometimes.

One night the boys came home with news. Two tough old Methodists had come to town and were going to preach in a school-house every night for a week—tall, middle-aged men in Quaker-cut coats and broad-brimmed hats; and the boys were going to hear them, right through, and find out what Methodists were, for they were new in that part of the country.

Now Miss Patty had really no religious convictions whatever, but she knew that Methodism was an innovation on time-honored views in that region, and so she resolved to put it down. She fancied she could stamp out its burning fire with one stroke of her indignant foot. So she told the boys what Methodists believed—that they held to John Wesley, just as the Catholics did to the Pope; that they believed those who shouted loudest would take the highest seats in heaven; that the moment one pronounced himself a Methodist, he was perfect, and that whatever he did after that was good and right. And she farther said that no man could be a Methodist and yet attend to his daily business, but must ever after go "shouting and blazing" all over creation, hindering himself and everybody else; that it was no uncommon thing for Methodists to go crazy—she had read of one who set fire to his house when wild with religion—and so on. "I wouldn't have one of them in my house for an hour," she exclaimed, "nor yet one who runs after them!"

But for all this "the boys" put on their best clothes the next night and went to the distant school-house to hear the strangers.

They came home quiet and subdued in spirit, and next morning at the breakfast table they told much that the men had said, and it was quite at variance with Miss Patty's statement of their belief. Paul, the oldest youth, who had nearly reached his majority said, "Well, I'll tell you all what I think: if we've got souls, it's high time we were looking after them!"

"Haven't I paid seventy-five dollars a year to the parson to teach us that?" asked Miss Patty sharply.

"If he charged you that, he got his money under false pretences, for he's never done it," said Paul.

Miss Patty turned a withering look on Paul, and asked, "Do you suppose this laboring man knows as much as a man who has been through college and studied forty years afterward?"

"I'd be willing to bet on it, that he is the best Christian of the two," said Paul, resolutely. "At any rate his sermon rested me, and made me want to be a better man. I could have sat there for hours."

Miss Patty was silent for a moment, then, concluding it was not wise to cross this rising spirit, she said,—

"Paul, you and Albert have of late been out at night more than is proper for young fellows who have no father. To-night I want you to shell corn with Abel."

"How much do you want shelled?" asked Paul.

Miss Patty stated a large quantity for one evening's work, and smiled at the shrewd way she had headed the boys off from running after these rovers.

But the work was accomplished, and the boys were on their way over the pastures to the village before seven o'clock. Miss Patty had gone before them with a glass of jelly for a sick neighbor.

What was Paul's surprise, after the little school-house was packed with listeners, to catch a glimpse of Miss Patty's pale, careworn face in the extreme corner near the door. He did not mention this to Albert, nor did he turn his face that way again. He was cautious about meeting or overtaking her, and proposed walking round by the road, thus making the way a mile longer.

When they reached home, Miss Patty and the girls were knitting very quietly, and she announced that Mrs. Burke's fever had turned and that she was now out of danger, as if she had just come from the sick-room!

Abel Green was not curiosity-proof, although he dared not risk offending his mistress. He asked questions about "these trampin' preachers," and was told of the meeting and the sermon.

"Were there any decent folks there besides you two?" he asked.

"Yes, a great many. Some of the best people in town were there," said Paul.

"Mr. Ellison will put it into 'em Sunday. I must go all day, so as not to miss hearin' him. Where are these old fellows puttin' up? To the tavern?" asked Abel.

"No, they're too poor for that. They stop at old Jimmy's. They say his wife is a Methodist."

"What, old Jimmy Leeds?" asked Miss Patty in surprise.

"Yes'm."

"Do you suppose they know what an old reprobate he is, and how hard his wife works to take care of him?" she asked.

"I heard," replied Paul, "that they couldn't get into any other house, and that Jimmy's wife said they shouldn't shake the dust off their feet as a witness against this town while she had a crust and a loaf of bread in it."

"She's one good woman!" ex[claimed Abel]. "But I'm ashamed of this [town]. My father always made it a rule to [feed] if it was only a dog; and I, [for] Indians and stragglers a hun[dred] of having my buildings burne[d] tians these folks are! Paul, [you] village to-morrow morning [early] here, and welcome, just as [long] they are Methodists. They can't [help] the folks what I think of them."

Abel threw up both hands and [broke] of his gratitude—he was so curious [about] who had left their work for nothing but [to] save souls."

If there had been a party or a wedding in prospect, there could not have been more joyful activity on the part of "the girls" than there was the next morning. Sarah, who was a timid lover of the beautiful, asked in a doubtful tone, "Would you mind my putting some flowers in the glass dishes, Miss Patty?"

"No, you may put them in the soup tureen and the chopping bowl, if you like. You may make a fire in the best parlor, set the table with grandmother's china, and also air the best chamber, just to show folks that I know what hospitality is, if I am a professor, and that I'm afraid to withhold it from any of God's creatures, even if they are Methodists."

Miss Patty believed that she was only rebuking the village people for their bigotry and inhospitality, but the truth was, her poor, tired, over-worked nature was wearing her out, and she was longing for the rest which the humble preacher had offered.

weary and unhappy, while she sat unnoticed by the wood-box in the school-house.

Before her guests arrived, she had fixed up a nice little speech which she meant to insert among her favors, giving her opinion of those who went about setting up a new religion among folks that were satisfied with their own religion, etc. But when the two men walked in, calm and cheerful, and thanked her in the name of their Master, who was once homeless on earth, she forgot her lecture. A benediction seemed to fall on the house and its inmates the moment their shadows fell across its threshold. Miss Patty forgot they were clad in homespun, without even the name of ministers to give dignity to their rough exterior. She forgot they were interlopers come to stir up strife in the Church of her fathers, and thought only of the desire for peace and rest which their presence inspired.

The boys and girls, charmed with guests of any kind, were so deeply impressed by the fatherly tenderness of the strangers, that no service was too great to offer them. Abel, now that all fear of Miss Patty was removed, listened to their account of the success which had crowned their labors elsewhere, with open mouth and eyes, ejaculating, "Want to know! you don't say so!" and the like appreciative remarks.

The neighbors had heard of Miss Patty's late enmity to "these crazy men," and when they saw her and her family going with them toward the school-house, they "guessed that one of them was a widower, and was laying plans for a big farm." But that night both the humble men told of their wives and children when they accepted the "rest" offered in the Gospel. Some one, after meeting, boldly asked Miss Patty if she was going to turn Methodist, and be like old Jim's wife, and Miss Patty replied, in her own peculiar way, "I've got to 'turn' a good deal before I am anything."

There had been very little shouting at these meetings, the two strangers having it all to do themselves. But one night, after a manifestation of God's power among the people, there was a new voice heard. To the amazement of all in the school-house (there was no room in churches for such men), Miss Patty cried out, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee!" A score of startled old professors who had dropped in, perhaps as spies, forgot their prejudices and cried out, "Thank the Lord!" and the strangers lifted up their voices and shouted as they had not before in that town, "Glory to God! Halleluja! Amen and amen."

The news fled from house to house, and from town to town, that "Miss Patty had gone crazy, or become a Methodist, or—something."

It proved that she had found rest to her hitherto restless soul, and was so filled with glory that she could not be pent up in the stiff formalism that girded, as with iron bands, the sleeping Christians about her.

Thenceforth, Flaxhill farm became the home of all who went from place to place preaching the Lord. Her home, her children (as she now called the orphans), her harvests and her gold were the Lord's. Her heart was softened towards God's meanest creature, and the wants and sufferings of all around became her own. She even went so far as to tell Paul that if he and Amy really loved each other they had better marry before long, and relieve her of the care of the farm; and that, by and by, when the others were old enough to marry, as she plainly saw they meant to do, she would set off a comfortable little place for them. This love of young hearts was "no nonsense" in her estimation now. Miss Patty *in* became "Aunt Patty" to all in the town.

The family at Flaxhill formed the nucleus of a little Church, whose zeal warmed into life the half-frozen orthodoxy, of various creeds, in that country. The harvest of corn on the top of the mountain—God never leaves Himself without witnessess, however barren the field may seem—sprung into life under these refreshing showers of grace, and bore rich harvest.

Flaxhill farm was long ago divided into many small estates; and its old meadow lands in the valley below are now the site of a flourishing village. A few aged parents still linger, who will be the joy and crown of those humble strangers in the coming day.—(*Zion's Herald.*)

COMMERCIAL BABYLON.

NOTES OF ADDRESS ON REV. XVIII., AT THE CENTRAL NOON PRAYER-MEETING, BY R. C. MORGAN.

Babylon is here spoken of as a woman and as a city. No one supposes it means simply and literally either the one or the other; yet there is something in Babylon answering to both woman and city. The fascination and blandishment of the woman are in Babylon, yet she is not a mere woman; the polity and organization of a city are in her, yet is she more than a city. The key to the interpretation may, I think, be found in the two Jerusalems of Galatians iv., each of which is spoken of as a woman and as a city, and yet is more than either woman or city. "Jerusalem that now is, is in bondage with her children." "Jerusalem which is above, is free: she is *our* mother." These two Jerusalems answer to the two covenants. They are both represented as women, both as cities, and yet we know that the organization, the polity, of the covenant of works and the covenant of promise, are thus respectively symbolized. Each, like a mother, has children, and each is the metropolis of the people whom she represents. Just as we call the Popish system Rome, so the Holy Spirit calls Babylon that whole system of worldliness and idolatry which began at Babel.

Babylon represents the polity, of which, in John's day, Imperial Rome was the metropolis: "The woman whom thou sawest is that great city"—that system—"which holdeth sovereignty over the kings of the earth" (Rev. xvii, 18).

Babylon is not only a woman, but a harlot. If we want to know what the adultery of the spirit is, we must go back to the garden of Eden. When Eve took into her spirit and embraced the lie of the tempter, she committed adultery against God; and although, by natural generation, Cain was the son of Adam, the Apostle James tells us that spiritually he was of that wicked one."

All worldliness is idolatry, and all idolatry, all worship of the creature, is adultery against God. In the earth re-peopled after the Flood, idolatry and spiritual harlotry originated at Babel, in Nimrod, the rebel, the beginning of whose kingdom was Babel—that is, Babylon; thus it is literally true that Babylon is "the mother of the harlots and abominations of the earth."

To-day we have to do with commercial Babylon. When we look at Babylon religiously, then Rome is doubtless the heart and metropolis of that system which we call Rome, or Romanism, or Popery, and which is the principal manifestation of the false religion of Christendom. But if we think of it commercially, as spoken of here, we are at fault when we think about Rome, and, indeed, we come to this remarkable fact—that it is not the Romish, but the Protestant, countries which chiefly figure in commercial Babylon. Romish countries have never gone into commerce in the way that Protestant countries have. And they never could: because they have always lacked the moral backbone which makes a world-wide commerce possible.

In Genesis vi. we read that the sons of God saw the daughters of men, that they were fair, and they took them wives of all whom they chose. The progeny of that union was a mighty one. When the things of God are mixed with the things of the world, the result is not goodness, but power. A giant race, men of renown, spring from the union of the sons of God with the daughters of men. This is always true. Directly we mingle the things of God with the things of the world, we put power into the worldly things. When Lot goes down to Sodom, he of necessity rises there; his righteousness of character immediately puts him into a place of influence and power. He compares very badly with Abraham, but very well with the men of Sodom. He has got moral backbone, which gives him authority, and makes people look up to him as a man who will judge righteous judgment; and they accord him the position of a magistrate—perhaps, as Mr. Moody says, he was Lord Mayor of Sodom.

The same principle holds true in modern times with regard to the things of the world commercially. Why is it that Turkish Bonds are down so low, and English Consols up so high? England's credit is the highest in the world because her moral standard is the highest. The essence of commerce is *faith—credit.* And the history of this country in later centuries is but an increasing development of that credit, of that faithfulness and reliableness, which make it possible to carry trade to its extremest results.

The commercial system of these last days, of which it is not too much to say that London is the metropolitan, the cosmopolitan, city, is the acme and consummation of the results of the union between the sons of God and the daughters of men—between godly activities and worldly principles. For Commerce is the child of Honesty and Worldliness. The articles of commerce, of which so graphic a catalogue is given in verses 12 and 13 of our chapter, are those which minister not only to the necessities and comforts, but to the luxury and adornment, of life. The human soul lusts after these things; by means of them Babylon glorifies herself and lives deliciously. Love-of-the-world is the mother of Commerce; but she has no power of herself (1 Cor. vii. 4); and without the reliableness and mutual dependence and credit whose ultimate basis is the truth of God, Commerce cannot be. But the union of the sons of God with the daughters of men brought the Flood on the world of the ungodly; and the union of Truth with Worldliness results in the judgment upon commercial Babylon which ushers in the great tribulation of the last days.

The catalogue of merchandise, as the Holy Ghost gives it in the 18th chapter of Revelation, concludes with the "bodies and souls of men." This imperious lord rules everywhere; everything must succumb, must give place to business. What is the result? God judges it. You say that this idea of spiritual adultery must be connected with religion. Not so. You may carry idolatry so far that every notion of religion shall have departed out of it. Heathen nations bow down to stocks and stones, and Israel fell into this sin. But when we set our affection on earthly things, without any idea of religion or of worshipping God at all—that is the most profane of all idolatry. We are simply worshipping ourselves. To please ourselves, we go to the ends of the wide world to gather in our merchandise—not only necessaries, but luxuries,—everything which tends to effeminate man, as well as that which helps to make him comfortable and happy. Yet we do not think at all about God in the matter. In the old time people wrote up over the Royal Exchange, "The earth is the Lord's, and the fulness thereof." They put in a clause in the bills of lading about "the act of God," and we have that form still. But if these things were being done to-day, men would call it nonsense. Do you think the men of London now would for the first time put up such an inscription on the Royal Exchange? or that if bills of lading were now to be formulated according to modern ideas they would contain any recognition that ships wrecked in hurricanes at sea were lost by the act of God? Until a few years ago the motto of the city of Glasgow was, "Let Glasgow flourish by the preaching of the Word," but about a dozen years ago, by a resolution of the Town Council, the latter half of the sentence was expunged, and since then it has stood simply, "Let Glasgow flourish."

If the Book of Revelation is true, we are living in the last days of the last kingdom. And here we are in the metropolis of this great system, this commercial Babylon,—and we think very little about it.

I want to press upon myself and upon you this truth; when Babylon is judged, she will be judged as a commercial system. Let us take this practical lesson into our hearts—that worldliness is idolatry, that commerce feeds worldliness. If we have to do with commerce, as we have, let us, for the sake of the living God, and for our own souls' sake, keep our hearts free from that principle which is the very soul of commercial Babylon, from the worldliness of which the apostles say, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" "If any man love the world, the love of the Father is not in him."

Of course it is not intended to imply that buying and selling is wrong; I speak of commerce in its present worldwide and God-forgetting development.

May God lay this subject on our hearts, because in these last days I do not know anything which appeals more solemnly to every human soul in these British Isles than that of commercial Babylon, as depicted in her glory in the 17th chapter, and her ruin in the 18th chapter, of the Apocalypse.—(*Christian.*)

ILLUSTRATIVE SELECTIONS OF ACTS III, 12-20.

Observe the antithesis: you preserved a *murderer*, the *destroyer* of life, and destroyed the *Savior*, the *Author* of life.—*Henry.*

—A terrible aggravation in this murder was that he whom they deprived of life was himself the one who gave life to all.—*Hackett.*

—And killed. He mingleth with doctrine a most sharp chiding; for it was impossible to bring them truly to God unless they were first brought to the knowledge of their sins. Neither doth he only lightly touch them, but he doth very gravely show them, the horribleness of that offence which they had committed.—*Calvin.*

—It is clear from the whole drift of the discourse that Peter here connects the times of refreshing and the mission of the Savior as identical, or at least coincident events, with the repentance and conversion which he urges on his Jewish hearers. The passage may be paraphrased thus: "I exhort you to repentance and conversion: and I hold up as inducements to these necessary acts, the delightful feel-

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ings of refreshment and relief which have been rendered possible by God's gift of his Son to be a Savior, and of his actual appearance for that purpose, in accordance with a previous divine appointment or announcement.—*Alexander.*

—As if God had bestowed this on us on account of our personal and eminent piety. It may be remarked, that here was ample opportunity for them to establish a reputation of their own. The people were disposed to pay them honors; they *might* at once have laid claim to vast authority over them, but they refused all such personal honors, and ascribed all to the Lord Jesus. Whatever success may attend the ministers of the gospel, or however much the world may be disposed to do them honor, they should disclaim all power in themselves, and ascribe it to the Lord Jesus Christ. It is not by the talents or personal holiness of ministers, valuable as these are, that men are saved; it is only by the power of God, designed to honor his Son—*Barnes.*

—If it be asked *why* Peter appealed to this, rather than to *explicit* prophecies of the Messiah, we may remark: (1.) That his main object was to show their *guilt* in having rejected him and put him to death. (Verses 14, 15.) (2.) That in order to do this, he sets before them clearly the *obligation* to *obey* him; and in doing this, appeals to the express command of Moses. He shows them that, according to Moses, whoever would not obey such a prophet should be cut off from among the people. In refusing, therefore, to hear this great prophet and putting him to death, they have violated the express command of their own lawgiver. But it was possible *still* to obey him, for he still lived in heaven; and all the authority of Moses, therefore, made it a matter of obligation for them still to hear and obey him.—*Barnes.*

—Once as I rode out into the woods for my health, in 1737, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view that for me was extraordinary, of the Son of God as Meditator between God and man, and his wonderful, great, full, pure, and precious grace and love and meek and gentle condenscension. This grace, that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception. This view continued, as near as I can judge, about an hour, and kept me the greater part of the time in a flood of tears and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated, to lie in the dust and to be full of Christ alone; to love him with a holy and pure love; to trust him, to live upon him, to serve and follow him, and to be perfectly sanctified and made pure with a divine and heavenly purity. I have several other times had views very much of the same nature and which have had the same effects. —*Jonathan Edwards.*

—With my cane I then slowly drew a line on the sand of the cottage floor, and looking up, said, "Do you see that line?" He had watched my action, wondering what I was about, and answered, "Yes, sir."—"Well, then, mark me," said I; "on this side of that line is death, lost, hell, darkness, damnation, misery, Satan. On the other side is life, saved, heaven, light, salvation, happiness, God. On which side are you?"—"On which side are you?" he slowly replied. "On the lost side."—"I am not sorry to hear you say so," I continued. These are the first words of truth concerning yourself that I have heard you utter; and as you are on the lost side, there is only one other side on which you can be, and that is saved. To believe in Jesus is to step across the line at once.—*Advance.*

TELEGRAPHIC NEWS.

Constantinople, June 16th: Last night whilst, the Ministers were assembled in the Council of Midhat Pasha, the new Grand Vizier, a recently dismissed officer of the Turkish Government, having entered the Council-room armed with a revolver, suddeudly shot dead Hussein Pasha and Rachid Pasha, the Ministers for War and Foreign Affairs. He also seriously wounded Kaiserei, the Minister of Marine, besides killing an Aide-de-Camp of the Grand Vizier and a servant of Midhat. The assassin was arrested.—This evening, replying to a question of Mr. J. F. Leith, Lord Georgy Hamilton said he could not name a day for the Indian Budget until the Select Committee appointed to inquire into the depreciation of the value of silver had given in their report.—Lord Derby this evening, in answer to a question of Earl De La Warr, stated that the guarantee of the Treaty of Paris in regard to the integrity of Turkey, remained unmodified, but that the clauses in the Treaty only refer te the external aggression of Turkey, and not to internal quarrels in that country.

London, 16th: A War Office order, just issued, largely extends the age for recruits into the British Army, excepting the Cavalry, the object being to replace the 21 years' men.

Washington, 17th: The Cincinnati Convention has elected Governor Heyes, a Ohio Republican, as candidate for the Presidency.—The Hon. Mr. Bristow has resigned his post as Secretary to the Treasury.

London, 17th: Her Majesty's Government having refused to surrender Winslow, the American forger, he has been discharged from custody, thereby terminating the extradition clause of the Treaty of 1842.—A great fire broke our last night at Brook's Wharf, containing 1,500,000 lbs. of tea, the whole of which has been burnt.

Constantinople, 17th: Turkish official details of the recent assassinations in the Ministerial Council-room state that the dismissed officer, whose name is Hassan, only intended to kill Hussein Avni Pacha from motives of revenge, and that he shot the others in self-defence whilst they were attempting to arrest him. The assassin has been hanged.—Safvet Pacha has been nominated Minister of Foreign Affairs; Abdul Kerim Pacha, Minister of War, and Halil Cherif, Minister of Justice.

St. Petersburg, 19th: The Czar has accepted an invitation from the Emperor Francis Joseph at Reichstadt on the 24th instant.

London, 20th: Telegrams from Constantinople report a disagreement amongst the Turkish ministers upon the subject of the creation of a National Assembly. An indefinite postponement of the constitution is considered probable.

Ayer, 20th: A large carpet factory in this town has been destroyed by fire yesterday. 29 girls perished in the flames.

Quebec, 19th: A fire broke out here yesterday, which resulted in the destruction of the business portion of Saint John's district, a mile long by 600 feet wide.

London, 22nd: There is no fresh news from Turkey regarding the reported disagreement amongst the Ministers. —The *Times* this morning has an article on the subject; it considers that the first element for success—namely, national spirit, is wanting in Midhat's reform schemes.—H. M. frigate Doris is in quarantine in Simon's Bay in consequence of an outbreak of small-pox of a malignant type. Some of the officers and several of the crew had died from the disease.

Washington, 21st: President Grant in his message to Congress considers that the attitude of England abrogates the extradition clause of the Treaty of 1842. He, therefore, pending the decision of Congress, has declined the proposal made by England to modify the same conformably to an Act of Parliament, and unless England changes her views he will abstain from asking for granting any extradition.

PASSENGERS SAILED.

Per P. and O. Str. *Australia*, 16th (additional):

FOR SOUTHAMPTON.—Mr Charles Freeb rough, Sub-Conductor Sincock, Mrs Sincock, Mr T H Moore, Mrs Roberts and child and infant, Mr Rolland, and Lieut Daniell.

FOR BRINDISI.—Mr John Stewart, and Col E T Boddam.

Per P. and O. Str. *Travancore*, 23rd:

FOR SOUTHAMPTON.—Mr T G Skardon, Lieut-C l G M Payne. Mr J M McNabb, Mrs H W Barrow, Mr Francis Lean, and Mr L Jones

FOR BRINDISI.—Mr E Drummond, Mr F Culling Carr. Lieut W Hill, Lieut-Col Harnett, Mr H Baring Lawford, Mr G H Sy mons, Mr H B Medlicott, Dr Pestonjee Jamsetjee, and Mr MacFarlane.

FOR VENICE.—The Hon'ble Mr. Justice Jackson, and Mr C Kapp.

FOR SUEZ.—Mr G A Jung.

PASSENGERS ARRIVED.

Per P. and O. Str. *Siam*, 21st:

FROM SOUTHAMPTON.—Mr F Blake, Mr Rikie, Mr Ellis, and Mr C E Ryanne.

FROM VENICE.—Mr S E Shillwin.

FROM BRINDISI.—Col J C Wood, Mr A F Woodburn, Mr J T Fleet, Mr E C Gordon, Mr Curwen, Mr G Cheetham, and Major Lang.

Domestic Occurrences.

DEATHS.

RAITT—June 14th, at Khundwa, of injuries received from a tiger on the 10th, A. G. L. Rait, Esq., Assistant Engineer, P.W.D., aged 28 years.

WORTHINGTON—June 15th, at Dhulia, Helen Charlotte, the infant daughter of R. B. Worthington, Bombay Civil Service, aged 11 months.

RICHARDSON—June 17th, at Bombay, Mr. Henry Richardson, Pensioned Sergeant-Major, aged 69 years.

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